sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujaṁ
vrajaṁ saṁtyajyaitad yuga-virahito'pi truṭim api
punar dvārāvatyāṁ yadupatim api prauḍha vibhavaiḥ
sphurantaṁ tad-vācāpi ca na hi calāmīkṣitum api
gatonmādai rādhā sphurati hariṇā śliṣṭa-hṛdayā
sphuṭam dvārāvatyām iti yadi śṛṇomi śruti-taṭe
tadāhaṁ tatraivoddhata-mati patāmi vraja-purāt
samuḍḍīya svāntādhika-gati-khagendrād api javāt

(Sva-niyama-daśakaṁ 3-4)

"Even if the greatly opulent Lord of the Yadus (Kṛṣṇa) would personally invite me to come and see Him in Dvārakā, I will not leave the land of Vraja, the eternal matchless playground of Rādhā and Kṛṣṇa, for even a moment, even if I have suffered separation from the Divine Couple there for ages! But if I hear even with my earlobe that, out of loving madness, Rādhā has gone to Dvārakā, where She is clearly manifest and where Hari is holding Her to His heart, then with a jubilant heart, I will immediately fly from Vraja faster than even Garuḍa, who flies with the speed of mind, and blissfully land in Dvārakā!" Then Śrīla Raghunātha Dāsa Gosvāmī says:

anādṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
pravīṇāṁ gāndharvām api ca nigamais tat priyatamām
ya ekaṁ govindaṁ bhajati kapaṭī dāmbhikatayā
tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam

(Sva-niyama-daśakaṁ 6)

"Not even for a moment, will I go near that impure place, where a proud hypocrite worships Govinda alone without worshipping His most expert lover Śrī Gāndharvā (Rādhā), whose glories are sung by the Vedic scriptures and great sages like Nārada Muni, who carries the vīṇā, That is my solemn vow!"

VERSE 217:

KIṀ VĀ NAS TAIḤ SU-ŚĀSTRAIḤ KIM ATHA TAD UDITAIR VARTMABHIḤ SADGṚHĪTAIR
YATRĀSTI PREMA-MŪRTER NAHI MAHIMA SUDHĀ NĀPI BHĀVAS TADĪYAḤ
KIṀ VĀ VAIKUṆṬHA LAKṢMYĀPY AHAHA PARAMAYĀ YATRA ME NĀSTI RĀDHĀ
KINTVĀŚĀPYASTU VṚNDĀVANA BHUVI MADHURĀ KOṬI JANMĀNTARE'PI

kiṁ vā - what more; *naḥ* - to us; *taiḥ* - by them; *suśāstraiḥ* - holy books; *kim atha* - what more; *tad* - from them; *uditaiḥ* - coming up; *vartmabhiḥ* - by the paths; *sad* - by the saints; *gṛhītaiḥ* - accepted; *yatra* - where; *asti* - there is; *prema* - love; *mūrteḥ* - of the form; *nahi* - not; *mahimā* - glorification; *sudhā* - nectar; *na* - not; *api* - even; *bhāvaḥ* - mood; *tadiya* - of Her; *kiṁ vā* - or what; *vaikuṇṭha lakṣmyā* - by Vaikuṇṭha's luxury; *api* - even; *ahaha* - O!; *paramayā* - by the supreme; *yatra* - where; *me* - my; *na* - not; *asti* - is; *rādhā* - Rādhā; *kintu* - but; *āśā* - hope; *api* - even; *astu* - let it be; *vṛndāvana bhuvi* - the land of Vṛndāvana; *madhurā* - sweet; *koṭi* - millions; *janma* - births; *antare* - after; *api* - even.

What is the use to us of holy books, or the paths that they show, even if they are followed by great saints, if they don't carry the nectarean glorification and description of Śrī Rādhikā, who is love personified? Ahaha! What's the use of all the luxury of Vaikuṇṭha to us if my Rādhā is not there? Just let my sweet aspirations for Śrī Rādhā's playground Vṛndāvana remain with me, even after millions of births!

When Ācāryas are telling us, not to read Scriptures, where Śrī Rādhā is not there, then what to talk of going to the temple where my Svāminī— Śrīmatī Rādhārānī is not there...!

One may offer praṇāma to such a place from a distance but if one doesn't make correct and strong decisions, then one will rob oneself of Vraja Bhakti.

Prakaṭa Līlā. Śrīla Dhyāna Candra Gosvāmī mentions in his writings:

sad-bhaktāli-niṣevitāṅghri-kamalaṁ kundendu-śuklāmbaraṁ
śuddha-svarṇa-rucim subāhu-yugalaṁ smerānanaṁ sundaram
śrī-caitanya-dṛśaṁ varābhaya-karaṁ premāṅga- bhūṣāñcitam
advaitaṁ satataṁ smarāmi paramānandaika-kandaṁ prabhum

(Gaura Govindārcana Smaraṇa Paddhati 51)

"He, whose Lotusfeet are always served by the devotees, who wears cloth as white as moon or a kunda (jasmine) flower, who has a pure golden complexion, beautiful arms and a smiling face. He, whose eyes always lovingly gaze upon Śrīman Mahāprabhu's Lotusface, who readily grants benedictions and fearlessness to the devotees, and whose lustrous body is ornamented with prema, I meditate upon that root of transcendental joy, Śrī Advaitācārya." In this way, dhyāna of Śrī Advaita Prabhu is done.

consists of direct devotional service.

In Śrī Prema Bhakti Candrikā (Verse 79), Śrī Narottama Ṭhākura Mahāśaya sings:

rādhā-kṛṣṇa karo dhyāna, svapaneo nā bolo āna,
prema binā āna nāhi cāu
yūgala-kiśora-prema, jeno lakṣa-vāna hema,
ārati pīriti-rase dhyāu

"Meditate on Rādhā-Kṛṣṇa, and do not speak of anything else but Them, even in your dreams! Do not desire anything else but prema. The prema of the Yugala Kiśora is like gold molten a hundred-thousand times. Meditate on the rasa of Their deep attachment and love!"

Śrīla Raghunātha Dāsa also says:

vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manaḥ

(Śrī Manaḥ Śikṣā Verse 4)

"O mind! Just worship Rādhā and Kṛṣṇa in Vraja, who are the bestowers of the jewel of love for Themselves! Rādhā and Kṛṣṇa will grant the sweetest possible love for Their Lotusfeet and thus, bless the devotees. This is the crownjewel of all kinds of love of God, and it is the purest, like gold molten a hundred thousand times."

Narottama Ṭhākura further affirms:

rādhā kṛṣṇa sevana, ekānta kariyā mana,
caraṇa kamala boli jāuṅ
doṅhara nāma guṇa śuni, bhakta mukhe puni puni,
parama ānanda sukha pāuṅ

(Prema Bhakti Candrikā Verse 76)

"Fix your mind completely on the service of the Lotusfeet of Rādhā and Kṛṣṇa, constantly hear about Their attributes, from the mouths of the devotees and you will reach the Pinnacle of bliss!"

vraja janera jei rīta, tāhāte dubāo cita,
ei se parama tattva dhana

(Prema Bhakti Candrikā Verse 74)

"Absorb your mind in the customs of the people of Vraja. This is the treasure of supreme truth."

↳ will the ever worship Dvārkadhīsh?

Maṅgalā Āratī

* Done around 4.45am
* In Nikuñja
* Done ONLY with sakhīs and mañjarīs
* Hidden and secret for ALL
* Without presence of Nanda Yaśodā, sakhās, dāsya bhāva devotees

* Done after 6am
* At Nanda Mahārāja Home
* Done without sakhīs and mañjarīs
* Neither hidden nor secret at all
* In presence of Nanda Yaśodā, sakhās, dāsya bhāva devotees

How can Maṅgalā Āratī of Rādhā and Kṛṣṇa & Kṛṣṇa-Balarāma be done together???

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

(Bhagavad Gītā 16.23)

"One who gives up the rules of the scriptures, and acts as per (one's own or others) whims, he neither attains siddhi nor happiness, nor the Supreme Destination." Śrīla Baladeva Vidyābhūṣaṇa says— Intelligent people should perform activities strictly as per scriptures.

vṛndāvanīyāṁ rasa-keli-vārtāṁ
kālena luptāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim

(Caitanya Caritāmṛta Madhya 19.1)

"Just as the Lord empowered Lord Brahmā in the beginning,
to create the world; Śrī Caitanya eagerly empowered Śrīla
Rūpa Gosvāmī to reveal the message of Vṛndāvana's rasa-keli
which had become lost in due course of time, again." Śrīma

...ke feet.
...l in the Spiritual Kingdom.

yugala caraṇe prīti, parama ānanda tathi,
rati premamaya parabandhe

(Prema Bhakti Candrikā Verse 60)

"Love for the Lotusfeet of the Divine Pair is the highest ecstasy of love. Let me be lovingly attached to the premika books, written by the rasika ācāryas!"

so that we can practically follow what Lord Caitanya

The Gaudiya Vaisnavas meditate on the sweet Divine [illegible] their bee-like minds the most go[illegible] Their lotuslike Feet. This is the supreme [illegible] in the spiritual kingdom.

yugala caraṇe prīti, parama ānanda tathi,
tāri premamaya pariṣkāraṇe

(Prema Bhakti Candrika Verse 60)

"Love for the Lotusfeet of the Divine Pair is the highest ecstasy of love. Let me be lovingly attached to the premika books, written by the rasika ācāryas!"

Unfortunately, it is seen that devotees in modern, so-called Gaudiya institutions, refrain their followers from reading Gosvāmis' Literatures, and are rather made to read Literatures with their own (institutional) commentary.

Reading of institutional granthas will only make one a follower of the institution only, for those granthas have been written from some point of view, like preaching point of view. The moment point of view comes, Grantha no longer remains 'as it is'.

Preaching point of view means, mixing something or adding something to the original. This berefts the readers from the real meaning and purpose of the Grantha.

Unfortunately, it is seen that devotees in modern, so-called Gauḍīya institutions, refrain their followers from reading Gosvāmīs' Literatures, and are rather made to read Literatures with their own (institutional) commentary.

Śrīla Prabodhānanda Sarasvatī writes in Caitanya Candrāmṛta:

bhrāntaṁ yatra munīśvarair api purā yasmin kṣamā-maṇḍale
kasyāpi praviveśa naiva dhiṣaṇā yad veda no vā śukaḥ
yatra kvāpi kṛpāmayena ca nije'py udghāṭitaṁ śauriṇā
tasminn ujjvala-bhakti-vartmani sukhaṁ khelanti gaura-priyāḥ

(Caitanya Candrāmṛta Verse 18)

18. The devotees of Gauranga happily play about in the bright path of **bhakti** and **prem** which was unknown to the sages and other godly persons before the advent of The Lord to the world, to which none had any access in spite of their acute intellect, which even the Sage Suka (the expounder of the Bhagavat) did not know and which was not kindly revealed even by Krishna Himself.

je bhakti gopikā gaṇera kahe bhāgavate,
nityānanda haite tāhā pāila jagate

(Caitanya Bhāgavata)

"Everyone got that Mādhurya Bhakti of Vraja, by the grace of Lord Nityānanda."